

THE ARABIC LIFE OF ANBĀ SAMAW'ĪL OF QALAMŪN*

This text, published here for the first time, belongs to the Franciscan Centre of Christian Oriental Studies¹. The following description of the manuscript containing it is taken from William F. Macomber, *Catalogue of the Christian Arabic Mss of the Franciscan Center of Christian Oriental Studies, Muski, Cairo* (Jerusalem: Franciscan Printing Press, [1985]) p. 31:

140 - 20.7 x 16.8 cm., 16 to 21 lines, 50ff., dated p. 89 1 Bābah
1662 AM/11 October 1945 AD

- 1) pp. 7-61: Life of Anbā Samuel of Qalamūn. Cf. Graf, *GCAL* I, 280 ff.
- 2) pp. 62-89: Exhortation of Anbā Samuel to his Disciples
- 3) pp. 90-92: World Chronology

It may be added here that there is a date at the end of the text, indicating that it was completed on 19th Thoth 1662 AM/ 29th September 1945 AD.

There are two different paginations: one in the same hand that wrote the text and one, just above, in what is probably a different hand that is certainly using a different pen, in Arabic numerals. They do not correspond with one another. The page numbers given in Macomber's catalogue entry refer to the Arabic numerals. The page nos. given below in the translation are the numerals of the Arabic text, in which there is an error: the writer of the text has jumped from p. 40 to p. 42, but there is no omission in the text itself.

The text begins on p. 2. At the top is a sort of decorative canopy, immediately below which are the words $\text{CYN } \Theta \epsilon \omega$. The punctuation is for the most part a simple point, but at irregular intervals there also occurs \therefore , apparently denoting the end of a section. There are also crosses to indicate the end of sections in the latter part of the text.

The *Life* survives in a complete Coptic version² and a complete Ethiopic version³. The Arabic version⁴ is in many instances much closer

* I am very grateful to Prof. E. Tawfik of the University of Kassel for reading the text and translation and for his numerous corrections.

¹ I am grateful to the Director of the Centre for permission to publish the text.

² Pierpont Morgan Ms 578 cf. A. ALCOCK, *The Life of Samuel of Kalamun* (Warminster, 1983).

³ F.E. PEREIRA, *Vida do Abba Samuel* (Lisbon 1894).

⁴ Of unknown authorship and provenance.

to the Ethiopic⁵, but has passages which show that the writer was familiar with some of the tradition that has gone into the Coptic version and been omitted from the Ethiopic version, and reference will be made to this material in the footnotes, e.g. no. 52. It is possible that the writer of this text was familiar with the contents of the Coptic version from the Pierpont Morgan text and has incorporated some details from it into his translation of the Ethiopic, but I suggest that this is unlikely⁶. I suggest that the present Arabic version, though undoubtedly a very late copy, is ultimately based on the original Coptic version and that the process of transmission of the text is Coptic-Arabic-Ethiopic⁷. The translation presented here is made from the Arabic Version.

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⁵ In "Christian Arabic Mss of the Muski" *BSAC*25 (1983): 98 W. Macomber suspects that the Arabic is based on the Ethiopic.

⁶ The Pierpont Morgan manuscript has been in the USA since c. 1911, the photographic (or xerox) edition of the text is (as far as I know) not available in Egypt, and the Sahidic dialect of the Coptic text, unlike Bohairic, is not widely known among modern Copts.

⁷ Prof. C.D.G. Müller informs me (letter of 13.9.95) "daß koptische Literatur nur in vorhergehender Übersetzung in das Äthiopische gelangte".

(٢) بسم الاب والرح القد يس الاله الواحد.

نبتدى بعون الله تعالى وحسن ارشاده بنسخ سيرة ابونا القديس السائح المتوحد انبا صموئيل رئيس الشركة المقدسة التى للسيدة الطاهرة بدير القلمون. سطرها القس اسحق فى يوم تذكاره الذى هو التامن من شهر كيهك سبلام من الرب يا اخواتى امين. وكان القس اسحق بهذا الجبل الواحد.

مراراً كثيرة تحرك ضميرى باشتياق عظيم وتامل قلبي باهتمام روحانى فى تذكار سيرة الاب العظيم لابس الاله بالحقيقة المجاهد فى الرهبان الناسك العظيم انبا صموئيل اب الشركة المقدسة بدير السيدة العذراء والدة الاله بالقلمون. لانهم اشاعوا بذكر افعاله الطوبانية اباؤنا القديسون الذين

(٣) شاهدوا . هؤلاء الذين اقاموا زمان حياتهم ورجائهم كامل فى الرب . هؤلاء الذين عاصروا العظيم انبا صموئيل وسكنوا معه. ونظروه باعينهم وسمعوه باذانهم وجسوه بايدهم. وعلموا كل شئ ونشدوا بشهادات صادقة الى بنى بنهم الذين هم اباؤنا هؤلاء

(p. 2) With God

In the name of the Father, and the Holy Spirit, the One God. We begin with the help of God the Exalted. His guidance has been propitious in copying the life of our holy father, the solitary ascetic Anbā Samaw'īl, leader of the holy community that belongs to the Immaculate Lady in the monastery of Qalamūn, recorded by the priest Ishaq on the day of his remembrance, which is the 8th of Kīhak in the peace of the Lord, my brothers. Amen. Ishaq was in this same monastery⁸.

My conscience has frequently been moved in great longing and in spiritual solicitude my heart has contemplated the recording of the life of the great father. He was truly on intimate terms with God, the warrior monk, the great ascetic, Anbā Samaw'īl, the father of the holy community in the monastery of Our Lady the Virgin, the Mother of God, in Qalamūn. For they have beamed in the remembrance of his blessed deeds, our holy fathers who

(p. 3) were witness, those who passed at that time their whole life and hope in the Lord, those who were contemporaries of the great Anbā Samaw'īl and who lived with him and saw him with their eyes and heard him with their ears and touched him with their hands. And they got to know everything and searched for reliable testimonies for their grand-

⁸ The introduction is similar to but not the same as the Coptic. The Ethiopic has no comparable introduction.

الذين كانوا معهم. واعلموهم كل شئ كما هو مكتوب فى داود النبى كما سمعنا وعلمنا وحدثنا اباؤنا . وبهذا انا الحقير امنت بالحقيقة وثبت على ما شهدوا به ابائى من اجل ابينا القديس انبا صموئيل هذا الذى نعيد له اليوم . لانى سمعت بفضائله واستقامته . ذلك الكامل هذا الذى تمثل بالعظيم انطونيوس . ولا سيما ان ضيا سيرته قد اضاء مثل كوكب الصبح . ولذلك وبخنى ضميرى دفعات كثيرة قائلاً ما هو ربح انسان حقير مثلك اذ هو ادخل نفسه فى لجة عظيمة وهو غير خبير بالسباحة . فان الذى يريد ان يتقدم الى اخبار القديسين يكن حكيماً رفيع العقل . ذو امانة قوية

(٤) قوية فى القديسين ولكن من اجل فرح العيد وتذكار انبا صموئيل فابتدات من اول سيرته الى كمالها . . . هذا القديس انبا صموئيل كان من جنس طاهر من اهل انكلوبا من كرسى مصيل . وليس هذا مسكنه ولا بلده بالحقيقة . بل مسكنه فى ملكوت السموات من حقوقه اورشليم السماوية . مدينة الملك الحقيقى يسوع المسيح . هذا القديس كان ابن انسان

children, they who are our fathers, they who were with them. And they instructed them in everything, just as it is written in David the Prophet⁹, "As we have heard and have known and our fathers have told us"¹⁰. In this I, the miserable one¹¹, believed in the truth and was confirmed in what my fathers testified about our holy father Anba Samaw`il, this one whom we are celebrating today. For I have heard about his virtues and uprightness, that perfect one who is like the great Antūniūs, especially in that the light of his life shone like the great morning star. And for this reason my conscience has reproached me many times, saying, "What is the use of a miserable person like you, that he should enter a great sea and is unskilled in swimming? Let the one who wants to progress to knowledge about the saints be wise and of high intellect, one of very strong faith

(p. 4) among the saints. But because of the feast day and the remembrance of Anba Samaw`il, I have started at the beginning of his life (and gone) to the end.

This holy Anba Samaw`il was of a pure family from the people of Ankālūbā¹² from the bishopric of Masīl. But this was not his home or his village in truth. Rather his home was rightfully in the kingdom of heaven, in the heavenly Jerusalem, the city of the true king Jesus Christ.

⁹ Usually known as the Psalmist, but is also associated with prophecy e.g. "The Life of John Kame" ed. M.H. DAVIES, *Patrologia Orientalis* 14 (1920) fol. 94 v.

¹⁰ Cf. Ps. 78,3.

¹¹ The same phrase, with reference to himself, is used later (Arabic p. 15).

¹² Corresponds to Coptic ΤΚΕΛΛΟ, of which the modern Arabic form is *Daklūba*.

مؤمن اسمه بيلاس واسم امه كسميانا. هؤلاء الذين اعطاهم الانجيل المقدس الطوبى. وكانا مثل ابونا ابراهيم رئيس الالباء ففرقوا اكثر مالهم على المساكين والفقراء وكان بابهم مفتوحا لكل من يتصدق مثل ايوب الصديق هذا الذى شهد الكتاب عنه انه لم يدخل احد الى بيته وخرج وحجره فارغ. وكانت روائع غناهم تفوح من افواه مساكين مدينتهم. والقديس بيلاب وزوجته الطوبانية لما طعنا فى ايامهم بشيخوخة حسنة لم يكن لهما ولدا الا القديس صموئيل. وكان يومئذ ابن اثني عشر سنة وهو

(٥) بى دياكون. وكانا ابويه يعلمانه بالعفة مثل يوسف ابن يعقوب. وكانا ملازما البيعة سائرايامه ويصوم دائما الى عشية النهار. ولم ياكل لحماً ولم يشرب خمراً. فتقدم اباه اليه عدة مرار بان يزوجه كنamos البيعة المقدسة فلم يذعن اليهم بل كان يقول انا امضى واصير راهباً. وكان ابويه يقولان له يا ولدنا انت كنت بالحقيقة تصير راهباً فنحن نفرح ان

The saint was the son of a faithful man called Sīlas and a mother called Kosmiana, whose gift was the holy blessed Gospel¹³. They were like our father the patriarch Abraham¹⁴: they distributed most of their wealth to the poor and needy, and their door was open to everyone who needed, like the righteous Ayyūb, about whom the Book witnessed that nobody entered his house and came out empty-handed¹⁵. News of their wealth spread among the poor of their town. The holy Sīlas and his blessed wife, when advanced in their days in a blessed old age, had no children except for the holy Samaw'īl. He was at that time a boy of twelve years, and he was a

(p. 5) sub-deacon¹⁶. His parents instructed him in chastity, like Yūsuf the son of Ya'qūb¹⁷. He was¹⁸ confined to the church all the time, fasting continuously until evening of the day. He did not eat meat or drink wine. His parents approached him a number of times, to persuade him to marry, according to the sacred law¹⁹ of the church, but he did not listen to them. Indeed, he kept saying, "I am going to become a monk". His parents would say to him, "Son, you would truly become a monk! We rejoice that you²⁰ will be for us seed in Zion and a dwelling-place in

¹³ Not in Coptic or Ethiopic.

¹⁴ In Coptic and Ethiopic: "rich in goods, poor in spirit".

¹⁵ Literally "with empty lap". Cf. Job 29,16.

¹⁶ Coptic: ὑποδιακονος.

¹⁷ Presumably a reference to the self-restraint exhibited by Joseph with the wife of Potiphar cf. Gen. c. 39. In the Coptic and Ethiopic versions Samuel's wisdom is compared with that of Solomon.

¹⁸ The Arabic reads *kānā* for *kāna*.

¹⁹ *nomos*. The Coptic reads: "in holy matrimony according to this world".

²⁰ The Arabic reads *yakūnu* for *takūnu*.

يكون لنا زرعاً في صهيون ومسكناً في اورشليم السماوية . وبعد ايام تنيحت الطوبانية والدته . وخلفته ابن ثمانية عشر سنة . وابيه سيلاس كان في اهتمام عظيم من اجل ولده صموثي يريد ان يعلم حقيقة ما يكون منه . وبينما هو يصلى ذات يوم في الساعة الثالثة نظر رؤياً . واذا ملاك الرب يقول له السلام لسيلاس القس لا تخف فان الرب معك وصموئيل ولدك يصير راهباً مختاراً ويقبل الامانة كثيرة على امانة سيدنا يسوع المسيح . ويكون عظيماً في جيله ويدوم تذكاره الى الابد ويكون له اولاد مباركين

(٦) ارثوذكسين . واما انت ايها القس سيلاس فانك بعد ايام تنطلق الى الرب بسلام . ولما قال له الملاك هذا اختفى عنه . ولما افاق القس لنفسه من الرؤيا فرح فرحاً عظيماً وفكر قائلاً اقوم بمعونة الله وابني كنيسة واصرف لله فيها جميع ما امتلكه . فابتدأ ببناء الكنيسة وبعد سنتين كملت وارسل الى الاسقف انبا اغاثون وكرزها وكمل ولده صموئيل شماساً عليها . وكان كل احد يشهد عنه انه مستقيم السيرة . وبعد هذا تمرض القس سيلاس

the heavenly Jerusalem". And after some days his blessed mother died and left him when he was a boy of 18 years. His father Sīlās was in great concern because of his son Samawīl. He wanted to know truly what would happen to him. As he was praying one day at the third hour, he saw a vision. Behold an Angel of the Lord said to him, "Peace be upon you, Sīlās the presbyter. Do not fear. The Lord is with you. Samawīl your son will become a chosen monk and receive many in the faith of Our Lord Jesus Christ. He will become great in his time and his memory will continue forever; and he will have blessed

(p. 6) orthodox children. And as for you, presbyter Sīlās, after some days you will depart to the Lord in peace". After the Angel had said this, he disappeared from Sīlās. When Sīlās had recovered from the vision, he rejoiced greatly. He thought, saying, "With the help of God I will build a church and I will donate to it everything that I possess". He started building the church, and after two years it was completed. He sent to the bishop Anba Aghāthūn²¹, who consecrated it. His son Samawīl was appointed deacon²² over it. Everyone testified about him that he lived an upright life. After this the presbyter Sīlās became ill for eight days²³ and died in the peace of God. His son Samawīl was twenty years old²⁴. He

²¹ Not in Coptic or Ethiopic.

²² The Arabic reads *šammāšan* for *šammāsan*.

²³ In Ethiopic, but not in Coptic.

²⁴ In Coptic Samuel was twenty-two when his father died. No figure supplied in Ethiopic.

ثمانية ايام وتنيح بسلام من الله. وكان عمر صموئيل ولده عشرون سنة وكان مستعد لخدمة البيعة بالصوم والصلاة والطهارة والصدقة للفقراء كقدر قوته. فايقظه الرب لطلب الرهبنة. فخرج طالب طريق شيهات. ولما تباعد من بلدته نحو ثلاثة اميال ارسل الله له ملاك في شبه راهب. فقال له من اين انت يا ولدى والى اين تريد. فقال له صموئيل بارادة الله اريد جبل شيهات. لاصير فيه راهباً

(٧) فاجابه الملاك هو ذا انا ايضاً اريد المضى الى هناك وان القديس انبا صموئيل فرح وسجد للملاك. وقال انا اشكر الله الذى ارسلك الى ليكون لى عوناً حتى اصل الى هناك. وانهما صليا ومشيا فى الطريق وكان الملاك يوصيه ويعرفه ناموس الرهبنة المقدسة. وبعد قليل وصل الى قلالي القديس مكاريوس النوراني. فقال الملاك لصموئيل انا اعرف شيخ قديس سايع فى هذا الجبل اسمه انبا اغاثو. هذا قد تشبه بالملائكة. وهو معدود من اهل ارشليم السمائية. واسمه فى سفر الحياة مكتوب تعالى اسلمك له وهو يصيرك راهب. فضرب له

was ready to serve the church in fasting and prayer, purity and faith for the poor as much as he was able. The Lord stimulated him to take the monastic vow. He set out for Shihāt. When he was about three miles from his village²⁵, God sent an Angel to him in the form of a monk, who said to him "Where are you from, my son, and where do you want to go?" Samaw'īl said to him, "God willing, I want the mountain of Shihāt, to become a monk there".

(p. 7) The Angel answered him, "That is where I too wish to go!" The holy Anba Samaw'īl rejoiced and prostrated himself before the Angel. He said, "I thank God Who has sent you to me that you²⁶ may be a help for me until I arrive there". And behold, they prayed and walked along the road, the Angel counselling him and instructing him in the law of the sacred vow. After a little while, he arrived at the monastery²⁷ of Saint Makārīūs the Luminous²⁸. The Angel said to Samaw'īl, "I know an old monk in this monastery whose name is Anba Aghāthū. He is like the Angels. He can be numbered among the inhabitants of heavenly Jerusalem. His name is written in the Book of Life²⁹. Come and submit your-

²⁵ Not in Coptic or Ethiopic.

²⁶ The Arabic reads *yakūnu* for *takūnu*.

²⁷ Lit. "the cells".

²⁸ Coptic: "Great". Ethiopic has no epithet.

²⁹ Phil. 4,3.

الانبا صموئيل المطانة. وقال له اصنع معي يا سيدى كقولك. فامسك الملاك يده وقال قم فان مملكته في السماء والارض. سيلاس وكسميانا قد سبقاك الى ملكوت الله. يتقوى قلبك ولا تدع شهوة العالم تغلبك. واحفظ جسدك بالادنس كما انت اليم. وابتدأ الملاك يمشى وهو يسير خلفه. فمد الملاك يده واره مغارة

(٨) ابينا انبا اغاثو تحت قلعة صغيرة. فقال امضى سلام الرب يقبلك اليه. فاسمع من هذا الشيخ في كل شئ واحسد سيرته وتشبه به في كل شئ. ولما اوصاه الملاك سبط اجنحته المضيئة واختفى عنه. وانبا صموئيل لما ابصر ضياء اجنحته. قال اشكرك يا ربى يسوع المسيح فانك جعلتني مستحق ان ابصر ملاكك المقدس. ولما فارقه الملاك سبقه الى مغارة انبا اغاثو. وقال له هكذا يقول لك الرب. اقبل اليك صموئيل فانه ياتيكم في هذه الساعة. وهو انا مختار مثل سولس الرسول. ولا ترادده في امر الرهبنة المقدسة. بل صل

self to him, and he will make you a monk". Anba Samaw^l prostrated himself before him³⁰. He said to him, "Do good with me, my lord, in accordance with your teaching"³¹ The Angel took his hand and said, "Arise. Your kingdom is in heaven and on earth. Silās and Kosmiana have preceded you to the kingdom of God³². Be strong of heart and do not let longing for the world overcome you. Keep your body from pollution, as you are today". The Angel began to go, following him. The Angel stretched his hand and showed him the cell of

(p. 8) our father Anba Aghāthū under the small summit. He said, "Go in the peace of the Lord. He will receive you to him. Listen to this elder in everything and be zealous in imitating his life and conduct in everything". When the Angel had finished advising him, he spread his luminous wings and disappeared. Anba Samaw^l, when he saw the radiance of his wings, he said, "I thank You, my Lord Jesus Christ. You have made me worthy to see Your holy Angel". When the Angel had left him, he preceded him to the cave of Anba Aghāthū. He said to him, "As the Lord says to you, receive to yourself Samaw^l, for he will come to you presently. He is a chosen one like the Apostle Paul. Do not reject him in the matter of holy monasticism. But pray over the hair garment, belt and

³⁰ ΜΕΤΑΝΟΙΑ, frequently used in Greek and Coptic in the sense of "prostration".

³¹ The Coptic reads: "Do good with me as you wish".

³² Coptic: "The wealth of your parents has prevailed in heaven. Silas and Kosmiana have preceded you to the kingdom of heaven". Ethiopic: "Meu filho e meu amado, tambem teus paes são grandes nos ceus, porque te precederam para o reino dos ceus".

على ثوب شعر وسير ومثيرة وإلبسه إياه. وبعد هذا ادخله الكنيسة وإلبسه الاسكيم المقدس. هذا يكون ابنا حقيقي لك ومعونة لشيخوختك. فارشده بثبات الى الوصايا الالهية. ولما قال الملاك هذا للابنا اغاثو واختفى عنه. وللوقت دق الشاب صموئيل الباب ففتح له الابنا اغاثو المغارة وقبله اليه بفرح. وقال

(٩) حسناً إتيانك يا صموئيل عبد الله. وانا اشكر الله الذى ارسلك لتعين ضعفى وشيخوختى ولما كان نصف الليل قام ابنا اغاثو واخذ ثوب شعر وقلوصة ومثيرة وسير وصلّى عليهم وألبسه اياهم. وقال له ابائى انطونيوس ومقارسوس يكونا معك وبعينك فى جميع طرقك ويساعدك فى كل احازنك. واوصاه على الحشمة فى كل شئ والتواضع. وان يقول فى كل شئ اغفر لى يا ابى واصنع معى محبة اهدينى. وابنا صموئيل سأل الشيخ قائلاً يا ابتاه اسأل الرب ان يهدينى الى ارادته المقدسة. وكان ابنا صموئيل متشبه بابنا اغاثو فى الامانة والنسك والمحبة والصوم والصلاة وزلاهد فى هذا العالم الفانى والوقوف قدام الله

cloak, and put them on him. After this, take him into the church and clothe him in the holy *schêma*. This one will be a true son for you and a help for your old age. Guide him in certainty to the divine tutorship". When the Angel had said this to Anba Aghāthū, he disappeared from him. At that moment the youth Samaw'īl knocked, and Anba Aghāthū opened his cell to him and embraced him in joy. He said,

(p. 9) "Welcome, Samaw'īl, servant of God. I thank God Who sent you to help my weakness and old age". At midnight, Anba Aghāthū arose and took a hair garment and cowl³³ and cloak and went to pray over them and put them on. He said, "My fathers Antūnūs and Maqārūs³⁴ are with you and will help you in all your ways and assist you in all your afflictions". And he advised him to be modest and humble in all things, that he should say, "Forgive me, my father, and be kind and loving with me and guide me". Anba Samaw'īl asked the elder, saying, "Father, I ask the Lord to guide me to his holy wishes". Anba Samaw'īl began to imitate Anba Aghāthū in his faith, asceticism, love, fasting, prayer, abstinence from this transitory world, standing before God in fear and trembling. The Holy Spirit helped him in all things and supported him. And, in all this, he

³³ A form of κοῦλλα cf. W.E. CRUM, *A Coptic Dictionary* 101b.

³⁴ Coptic and Ethiopic: "The God of my fathers...".

بالخوف وزلرعدة. و الروح القدس كان يعضده فى كل شئ و يؤيده. ومع هذا كان ينظر الى كلام ابيه كمن ينظر الى حقله ويقطف منه ثمرة لذيذة. ومثل الكرم

(١٠) الذى ينتظر صاحبه حتى ياتى ويقلمه ليزهر فى شهر برمودة . هكذا كان انبا صموئيل ينتظر الى كلام الله كل حين. وكانت اكثر قرائته فى سيرة زلقديب زنطونيوب ليتشبه بسيرته. كما هو مكتوب اذكروا مدبريكم الذين يتكلمون معكم بكلام الرب واقتدوا بايمانهم. وبعد ثلاثة سنين افتقد الرب انبا اغاثو فمرض ثلاثة اشهر. وانبا صموئيل يخدمه. ثم تنيح انبا اغاثو وتضاعفت روحه على انبا صموئيل ابنه الروحاني مثل ايليا وأليشع الانبياء. فازد الانبا صموئيل فى نسكه ولم يكن ياكل الا من البست الى البست. واذا جاء صوم الاربعين فلا يدوق خبزاً الى يوم القيامة المقدسة فانعم الله عليه بمحبة وحلاوه عند سائر الاخوه. فصار لهم ابا ومعزى يرشدهم الى الفضائل الروحانية وكانوا اذا نظروا زراج بتوليته يضى فى وجهه

looked to the word of his father, like one who looks closely at his field to pluck from it delicious fruits³⁵ and like the garden

(p. 10) which awaits its owner until he comes and prunes it so that it may blossom in the month of Barmūdeh. Thus Anba Samaw'īl looked to the word of God at all times. Most of his reading was from the life of Saint Antūnūs, that he might imitate him in his life³⁶. As it is written, "Remember your teachers who speak with you in the word of the Lord and imitate their faith"³⁷. After three years the Lord visited Anba Aghāthū, and he was ill for three months. Anba Samaw'īl ministered to him. Then Anba Aghāthū died. His spirit was doubled on Anba Samaw'īl, his spiritual son, like the fathers Ilīa and Ilīsha³⁸. Anba Samaw'īl increased in his asceticism and did not eat except on Saturdays³⁹. When the Fast of the Forty Days came, he did not taste bread until Easter Sunday and God blessed him with His love and sweetness among the rest of his brothers. He became for them a father and comforter and he guided them to spiritual virtues. And so they saw the lamp of his virginity shining in his face and praised God on his account and

³⁵ Coptic: "as a field looks to its sower that he may sow in it good fruit and as vineyard waits for its gardener to prune it". Not in Ethiopic.

³⁶ Not in Coptic or Ethiopic.

³⁷ Not in Coptic. Ethiopic is slightly more elaborate: "Lembrate-vos dos vossos mestres, que vos ensinaram a palavra de Deus, porque os santos padres procuraram sabedoria espiritual, e alcançaram os bens que ha nos ceus".

³⁸ In Coptic, but not in Ethiopic.

³⁹ Lit. "he would not eat except from Saturday to Saturday". Coptic adds: "he would make two day fasts".

يسبحوا الله سبسه ولكثرة الأشفية التي أجراها الله على يديه بلغ صيته الى المدن التي داخل البحر. وكانوا ياتوا بالمرضى

(١١) فيصلى عليهم ويشفيهم. وكانوا التجار اذا قام عليهم النوى فى البحر يستغيثوا بامانته فيهدأ عنهم الريح بصلوات القديس انبا صموئيل ومن الان نعلمكم بخروجه من جبل شيهات وكيف جاء الى كرسي القيوم وهذا كان تدبير من الله حتى جاء وسكن فى برية القلمون. لما دخل كيرلس المناق الى مدينة الاسكندرية يطلب انبا بنيامين رئيس الاساقفة فيمسكه ويقتله ويجلس هو على كرسيه. والسيد المسيح لم يكن يشا ذلك. ستر ابونا البطريك انبا بنيامين وارشده الى صعيد مصر. وبعد هذا جلس المقوقس على كرسي البطريك وبشر سالطومس المناق الذى للاؤن. ثم ارسل مائة جندي ورئيس المقدم الى شيهات. ودفع له الطومس المناق النجس وامره قائلاً لتظهر شدة ساسك فى مشايخ شيهات ويكتبوا فى

for the many cures which God had bestowed upon him. His fame reached the cities which were on the coast. They brought the sick

(p. 11) and he prayed over them and healed them. And merchants, when the storm arose upon them at sea, sought the aid of his faith, and the wind became calm through the prayers of the holy Anbā Samaw'īl.

From now on we shall tell you about his departure from the mountain of Shīhāt and how he came to the bishopric of the Fayyūm. And so it was divine providence that he should come and dwell in the desert of Qalamūn. When Kīrillus⁴⁰ the liar entered the city of Alexandria, he searched for Anbā Banīāmīn the Archbishop to arrest and kill him that he, Kīrillus, might occupy his throne. Our Lord Christ did not allow this. He concealed the Patriarch Banīāmīn and guided him to Upper Egypt. After this the Muqauqis⁴¹ occupied the throne of the Patriarch and published the Tome of the liar called Lā'ūn. He then sent a hundred soldiers⁴² and the head of his army to Shīhāt. He forced upon him the filthy lying Tome, saying, "Let the strength of your courage appear among the monks of Shīhāt, that they may subscribe to the Tome of Lā'ūn and

⁴⁰ Cyrus the Bishop of Phasis (in the Caucasus), appointed Bishop of Alexandria in 631 by the Emperor Heraclius: his job was to try to persuade the orthodox (non-Chalcedonian) Egyptians to subscribe to the Monothelite formula devised by Sergius the Patriarch of Constantinople. The orthodox Egyptians clearly made no distinction between this document and the notorious Tome of Leo of the Council of Chalcedon held 180 years previously.

⁴¹ In the Ethiopic the name Maksemyanos is used indiscriminately of the Muqauqis and the Magīdrīānūs.

⁴² Coptic and Ethiopic: "200 soldiers".

الطومس لاؤن وخلقودنية. فان كورة مصر متعلقة برأيهم. وابحث لى ايضاً عن بنيامين فى البرارى والبلاد. فان ذلك ما دام حيا لا تتم لى بطريركية على كرسى الاسكندرية. وهكذا جاء مائة جندى ورئيس

(١٢) الى شيهات بفتنطرة عظيمة. ومعه مائة جندى فدخل الى كنيسة ابو مقار وامران يجتمع اليه كل مشايخ شيهات. فطلب انبا يؤانس قمص شيهات فلم يجده من اجل اواني البيع التى فى البرية التى كانت تحت يده. ولهذا دخل الى داخل البرية فوجده البربر هناك فبسوه الى كورتهم. فلما اجتمع الشيوخ والكهنة فى البيعة احاطت بهم الجند وسيوفهم مسلولة بايديهم. ثم امر ان يقرأوا طومس لاوون ورسالة المقوقس التى كتبها الى المشايخ شيهات يعظهم فيها مثل بطريرك. وكان رائه ان يلغيهم فى شبكه ويكتبوا فى الطومس المناق. وبعد قراءة الرسالة والطومس جعل شماس يرفع صوته ويقول ياأباثنا القديسين الرهبان

Chalcedon. For the country⁴³ of Egypt depends upon their opinion. And also search for Banīāmīn in the deserts and villages. For while he is still alive, I cannot achieve the Patriarchate in Alexandria. The hundred soldiers and the general came

(p. 12) to Shīhāt in great pomp⁴⁴. With him were the hundred soldiers, and he entered the church of Abū Maqār. He ordered all the monks of Shīhāt to assemble before him. He sought Anbā Yū'ānis⁴⁵ the Hegumen of Shīhāt. He did not find him, because the property of the churches in the desert was in his keeping and he therefore went into the inner desert, where the Berbers found him and took him prisoner back to their country. When the monks and priests assembled in the church, the soldiers surrounded them, with their swords in their hands. He then ordered them to read the Tome of Lā'ūn and the letter of the Muqauqis which he had written to the monks of Shīhāt, in which he exhorted them like the Patriarch. It was his opinion that he would render them ineffectual⁴⁶ in his snares and that they would subscribe to the lying Tome. After the Tome and the letter had been read out, a deacon began to raise his voice, saying, "Holy fathers and monks, put your trust in the text of this

⁴³ xωpa.

⁴⁴ φαντασία.

⁴⁵ Ethiopic: "Paul". The variations of this name that occur later on in the text (p. 31 ff.); Martyrius SYRIĀNĪ, *Ta'rikh Dair Al-Anbā Yūhannis Kāmā al-Qadīm* (Cairo, 1992) p. 15 points out that Yū'ānis reflects the Bohairic ⲓⲱⲁⲛⲛⲏⲥ and Yūhannis the Sa'īdic ⲓⲱⲁⲛⲛⲏⲥ.

⁴⁶ There is an asterisk in front of this word in the manuscript.

تؤمنوا بالمكتوب فى هذا الطومس. فسكتوا ولم يجيبوه بشئ. ثم رفع صوته وهو يقول بأبائنا القديسين ثانية وثالثة. فلم يسمع منهم كلمة واحدة... وان المقدم ماجدريانوس حنق جداً وامر الجند ليضربوهم. وقال لهم لماذا انتم سكوت ايها الهراطقة الملاعين لعلكم تظنوا انى اشفق عليكم من سفك الدماء. وللوقت قام القديس انبا صموئيل واستعد ليسلم نفسه

(١٣) عن امانة سيدنا وقال للمقدم تريد ان نقول لك اعلم اننا لا نقبل هذا المكتوب ولا نؤمن به فانه نجس وكذلك الذى حمله وجاء به الى هاهنا نجس منه. وليس لنا بطريك إلا ابونا انبا بنيامين. حينئذ حنق عليه ماجدريانوس وصر على اسنانه قائلاً وحق عظمة الملوك اذا لم تكتب انت فى هذا الطومس أول الكل والا قطعت رأسك بالسيف فانك ابتدأت بالشر. وان انبا صموئيل استعد وقال لماجيدريانوس انا مستعد ان اسفك دمي من اجل الامانة المقدسة. وقال لماجيدريانوس هذا الامر الحقير الذى تزعج ذاتك به انا افعله لك. ناولنى هذا الطومس لاكتب فيه واطيب قلبك. وللوقت سكن غضبه وناوله الطومس ليكتب

Tome". They were silent and made no reply. He then raised his voice, saying, "Holy fathers", a second and a third time. But he heard not a single word from them. The general Māgdrīānūs⁴⁷ became very angry and ordered the soldiers to beat them. He said to them, "Why are you silent, you accursed heretics. Perhaps you think that I will spare you from bloodshed". Then the holy Anbā Samaw'īl stood up and prepared to deliver himself

(p. 13) through the faith in Our Lord. He said to the general, "<What> do you want us to say to you? Know that we shall not accept this document nor shall we believe in it, for it is polluted and moreover the one who has carried and brought it here is even more polluted than the document itself. We have no Patriarch except Abūnā Banīāmīn". Māgdrīānūs then became angry with him and ground his teeth, saying, "By the majesty of kings, you shall be the first to subscribe to this Tome, otherwise I shall cut off your head with the sword, for you have initiated evil". Anba Samaw'īl prepared himself and said to Māgdrīānūs⁴⁸, "I am ready to shed my blood for the holy faith". And he said to Māgdrīānūs, "This is a trifling matter that is bothering you. I shall do it for you. Hand over this Tome to me that I may subscribe to it and satisfy your heart". At that moment his anger subsided and he gave him the Tome that he might subscribe to it. When Anbā Samaw'īl took

⁴⁷ In the Coptic a "magistrīanus". A military rank?

⁴⁸ I think "to Māgdrīānūs" should be omitted here. Not in Coptic or Ethiopic.

فيه. ولما اخذ انبا صموئيل الطومس مديده الى الشمس وقال ملعون هذا الطومب وملعون لاؤون ومن يقول بقوله ومحروم مجمع خلقدونية ومن يقول بقوله. وهكذا اسرع وقطعه قطع ورماه عند باب الكنيسة. ولما نظر هذا ماجيدريانوس صرخ مثل زلخناير البرى وبدأ

(١٤) يدق بيديه على بعضهما وامر اربعة من الجند ان يضربوه ... وهكذا جروه الى الوسط وضربوه بالسياط المبرومة حتى جرى دمه مثل الماء. وكان ماجيدريانوس يتقدم اليه ايضا ويضرب بيده حتى بلغ الموت. وبعد هذا امر ان يعرى من ثيابه ويكتف بقد. وتربط ايضا رجلاه بالقد ويعلق منكس على رأسه. وامر اربعة من الجند ان يضربوه. وفيما الجند يضربونه صادفت عينه ضربة قلعتها ونزلت على خده والمنافق ماجيدريانوب. لما نظر عين القديس انقلعت ضعف قلبه لوقته. وأهتدا ما به من الغيظ. وامر ان يكفوا عنه. وقال للطوباني عينك التي انقلعت خلصتك ايها الراهب التاوضوي. وللوقت امر اثني عشر جندي طردوه من جبل شيهات ...

this Tome and handed it to the people, he said, "Accursed is this Tome and accursed is Lā'ūn and those who agree with him and excommunicated are all Chalcedonians!" And so he hastened to cut up the Tome and throw it at the door of the church. When Māgīdrīānūs saw this, he roared like a mountain boar and began

(p. 14) to beat some of them with his hands. He ordered four⁴⁹ of the soldiers to beat him. And so they took him into the middle and beat him with firm scourges until his blood flowed like water. Māgīdrīānūs also approached him and beat him with his hand until he was near death. After this, he ordered that Samawīl be stripped of his clothes and bound with a strip of leather. His feet were also tied with leather and he was suspended upside down on his head. And he ordered four⁵⁰ of the soldiers to beat him. While they were beating him, a thong unexpectedly struck his eye⁵¹, which was torn out and fell upon his cheek. The lying Māgīdrīānūs, when he saw the eye of the saint falling out, his heart relented immediately. His anger abated and he ordered them to release him. He said to the holy man, "Your eye that has fallen out has saved you, Tawadūsy monk⁵². He then ordered twelve soldiers, and they drove him from the mountain of Shīhāt.

⁴⁹ Also in Ethiopic. In the Coptic version there are ten soldiers, and the magistrianus does not personally take part in the beating.

⁵⁰ No figure in Coptic; "two" in Ethiopic.

⁵¹ Coptic and Ethiopic specify "right eye".

⁵² The Coptic version uses the term ΝΕΑΥΓΙΑΝΟC, which makes no sense as it

To be continued in Part 2.